

# THE BAPTIST.

W McCoy

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\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, JULY 9, 1903.

VOL. V, NO. 28.

We have missions in China, Africa, Japan, Italy, Mexico and Brazil. For the names of the workers and their fields, we refer to the *Foreign Mission Journal*, which gives also letters from our workers and facts as to the work in general.

Our work has been greatly blessed, and for six years we have reported at the Convention all expenses paid and "No debt." In the last five years eighty-five new missionaries have been sent out. Others are under appointment.

At the Convention in 1898 we had a force of foreign and native workers of 193, and that year we rejoiced in 701 baptisms. We now have a force of 319, and praise God for 1,790 baptisms during the year.

This old, well-established institution is still in business at the same old stand, at Clinton, Miss. On another page will be found stated some of the merits of this school. We would like to emphasize the fact that though the school is of full age, the management is young and vigorous, always alert to every opening or suggestion for improvement. The health in Clinton is all that could be expected anywhere. The record with the students of Hillman will bear out this statement. The faculty for the next session will be as good as the best in the land. In fact, no pains will be spared to make the coming session a success in every way.

Our Convention in Savannah, Ga., told the Board to enlarge the work and lay it out on a \$300,000 basis this year. This means a decided increase, but not in proportion to our blessings. If we, as pastors and churches, will consider the needs of the dying millions and God's blessings on us, we will do even more. The blessed privilege is ours to give to men lost in sin the glorious Gospel of Christ by which we and ours have been saved. This is the best work of earth. Let all who love God take an interest in that which so interested Him as to cause Him to give His only begotten Son.

It is located on an elevation between two hills, which are a mile apart, and whose tops have been declared by United States Surveyors to be the two highest points in the State. The air and the drainage are excellent.

They employ a lady physician, who lives in the college and gives close attention to

the health of the pupils, their theory being that it is better to keep girls well than to have to cure them after they get sick. We suppose there is no question but that they have the largest boarding patronage of any private female seminary in the South, having enrolled last session 301 boarders. By some fault of the printer, their catalogues are not yet ready for distribution, but will be soon. Their applications for rooms for next session are almost two months ahead of previous years. As usual, at the close of last session an examination was held at the College for State License to teach in public schools. Out of 29 entries, 8 made State Certificates for one year, 18 for two years, and 4 for three years. See advertisement on another page.

"It beams in every eye, it moves in every form, it is on the wing of the insect and on the rich plumage of all the fowls of heaven. No creature that crawls in the dust or that browses on the meadow does not bear it in some form or other. It dances in every bubble of the brook, sparkles in every snowflake. It is in all the shells on the shore, in all the pebbles on the beach. It sits as a queen on every heaving billow. It decorates with a million pearls and forms of life the whole bed over which mighty oceans roll. It corruscates in all the minerals of the mountain. Every ore thrown up by the miner flashes it forth as it comes into the light. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the Infinite."

The Foreign Mission Board tries to be careful as to the expenditure of the Lord's money. Estimates are made as to the needs of each Mission and then letters of credit are sent to the missionaries. With these, which are as good as gold, they can draw their funds in any country.

There are some expenses in this country in connection with our work, such as printing, travelling, rent, salaries of secretaries, postage, etc. All of these for the past year (1902-1903) in Richmond, including the expenses of the Woman's Missionary Union, amounted to about six and a half cents on the dollar, and the expenses in the various States amounted to about four per cent. more, or, in other words, all expenses were about ten and a half cents on the dollar, and eighty-nine and a half cents on the dollar went to the missionaries. To a wise farmer we would say these expenses were like "seed corn" sown away for the harvest day.

Our people need information. The Foreign Board publishes a large supply of tracts, which are furnished free to any who apply for them. The *Foreign Mission Journal* is published at Richmond, Va., for 35 cents a year for a single subscriber, or in clubs of ten it will be furnished at the low price of 25 cents for each subscriber.

Excellent Missionary Maps of the World, with our principal stations marked, will be forwarded, postage paid, to any office in our bounds at \$5.00. Any one wishing an Annual Report or any information about the work is requested to write to the Corresponding Secretary, R. J. Willingham, Richmond, Va.

As the vocation is that which calls a man, day by day, the avocation is that which calls him away from his chosen task and necessary pursuits, that which turns him aside from the beaten path.

There are not a few illustrations of the avocations proving, in the long run, the better, the more desirable, the more truly remunerative of the two. This country will long recall with gratitude the great services rendered its behalf by Edward Atkinson, economist and statistician, sociologist and humanitarian by avocation; by vocation, an accountant. No one may doubt that the name of Stedman, the poet, man of letters, will continue a household word, standing for all that is charming and sympathetic, yet intelligent and discerning in literary work and criticism, long after our children have forgotten that he was a banker. The avocation of Elihu Burritt—linguistic research—soon outran the vocation of blacksmithing, though he carried the title of "Learned Blacksmith" to his grave. Peter Cooper was never so deep in his business as to forget or to slight his almost life-long study of the needs of the youth of New York City. When Abram Hewitt died, many were surprised to know that he had been a great and successful iron-master, so thoroughly had his avocation of public service overshadowed his original calling. Robert Grant turns from his honored position on the bench, and Walter Mitchell from his marvelous success in his chosen profession, to delight us with word-pictures in fascinating tales. Examples could be multiplied almost without number, of those whose power and influence have been enlarged, whose hold upon the confidence and esteem of their fellow men has been strengthened, and whose lives have been most remarkably intensified by the results of constant and faithful devotion to an avocation wisely chosen in their earlier years. —From the July Cosmopolitan.



# THE BAPTIST.

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T. J. BAKER, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, are inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

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## Building Up a Church.

II.

Not only must a church be built up doctrinally, without which there is nothing to be held together to say nothing about that which holds it, but, there must also be a continual building up

### NUMERICALLY.

While mere numbers do not amount to much, converted numbers do amount to something; and the multitude is not to be despised. It is the duty of every converted man to do his utmost to have every other man be converted, and unite with a church. On the day of the first pentecostal revival, they that gladly received the Word were baptized to the number of about five thousand; as they met daily thereafter, the Lord added to them such as were being saved. We have here the material out of which the membership of a church is to be composed—they that have received the Word gladly. The more we get of this kind the better. Nothing thrills me so much as to hear of multitudes turning to Christ. Witness the recent jubilation over the return of Messrs. Torrey and Alexander from an all-around-the-world evangelistic tour, in which there were 2,000 conversions in Australia alone, and 4,000 in Belfast, Ireland. On 23d of June, the great Auditorium, Chicago, "was packed from the platform to the top-most gallery" to hear them tell how the simple story of the cross had won the hearts of Chinese, Japanese, Irishmen and Englishmen alike! Yes, we must seek additions from without and that continually.

And too, there are some, in every community, who hold their letters of dismission from other churches, these are to be looked up and never allowed to rest in peace, until they have deposited them with some near-by church. The number of these "trunk" Baptists, is alarmingly on the increase in all our towns and larger cities. The statement has been made that, in a city like New Orleans, for example, the

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number of Baptists with their letters in their trunks, exceed in number, those who have them in the churches. It is the duty of every church member to interest himself in behalf of these, and never hold up, until none are found who hold membership elsewhere than in the church where they live. It is hard work, but it will pay. It will help stop a big denominational leak through which is pouring much of our strength from year to year.

### FINANCIALLY.

We are also to exercise due diligence, in building up our churches financially, as well as doctrinally and numerically. A church ought to be the best financed institution in the world. It has the best financial system that can be devised, every detail of which is worked out by God himself. It commands every member to lay by in store, on the first day of the week, or at some regular stated time, of his means, as he has been prospered, whether it be much or little, great or small. The amount that shall thus be laid aside is pretty generally recognized as being nothing less than one-tenth of all our increase. From this amount the deacons are to pay the pastor, current expenses, care for the poor and needy, the widow and the orphan, and then disburse to the different mission boards each its prorata to help preach the gospel around the world.

How it would simplify and help matters for all our churches to adopt this Bible plan of financial support. There would be no worrying over pastor's salary, incidentals, nor missions. Instead of the pittance, that we now get and rejoice over so lustily, our treasuries would be full all the time, and there would be thousands and millions disbursed, where now we have hundreds and thousands. Then we would hear no more of that evil brood fostered by our present system—fairs, suppers, bazars, festivals, concerts and so forth *ad infinitum, ad nauseam*.

Then, there is a blessing in giving our means that does not come from any other source; and for our failure to realize this, many of us are spiritually lean and temporally poor. We are commanded to sow bountifully so that we may reap bountifully. God also declares that it is more blessed to give than it is to receive, and that He loves a cheerful giver. He goes so far as to say, if we will bring all the tithes into his store house, that there may be meat in His house, that He will open the very windows of heaven and pour us out a blessing, that there will not be room enough on earth to receive it. Yes, there is a blessing that comes from giving that we cannot get from anything else in the world we may do.

Every church ought to have its money matters so arranged as that the pastor can get his money promptly and at stated intervals, all along during the year—weekly, monthly, or quarterly; these three, but the best of these is weekly. More disturbance in the pastoral relation comes from this cause than all things else. If the pastor is not paid, he must go in debt, and then

comes worry, and inefficient service; then comes an effort to get a new pastor, and so here the church begins to drift, and many a time a useful pastor, too. It is easy to recall some poor churches, that pay their pastor monthly in full, and through the bank at that! This gives him dignity and respectability that he could not otherwise have. Then we happen to know of some churches that never pay their pastor only now and then, here a dime and there a dollar, as he may chance to hint very loudly his absolute need. This is a great matter and bears mightily upon the successful working of the churches, and every one ought to strive to excel in building his church up to a high state of efficiency financially.

Those who have read THE BAPTIST closely have observed in its columns a few slight personal references to candidates. These references gave to some brethren pleasure and to others pain. We made a mistake in admitting to our columns any thing of a personal character, and hasten to beg the pardon of all concerned for our inadvertence. We recognize the inherent right of every United States' citizen to think for himself and vote as he pleases; still we feel that it is clearly the duty of every minister of the gospel and every editor of a religious paper to insist on the prevalence of righteous principles in civic matters. Every thinking person, however, knows how difficult it is to keep principles and persons separate in the advocacy of measures, either in the pulpit or in the editor's chair. We feel certain that this state, men will be satisfactory to all, and as we feel better for it, we trust that all will work well.

### Notes and Comments.

Dr. Lorimer was called to Tremont Temple on a \$30,000 salary, but preferred to remain at Madison Square, on \$10,000; and yet preachers are out only for the loaves and fishes you know (!)

Mr. J. H. Bouslog, Industrial and Immigration Agent, G. & S. I. Railway, is through the papers and circulars setting forth the advantages of the section of country traversed by the G. & S. I. Ry., in the line of fruit growing. This is a good move.

It is announced that a new prohibition law, known as the Watts law, went into effect in North Carolina on July 1st. This law provides that liquor can neither be manufactured nor sold except in towns, and the towns may vote out both the manufacture and sale if it chooses.

Dr. J. W. Brougner, the talented young pastor of the First Church, Chattanooga, is to spend his summer vacation on the Pacific Coast. As there are three good churches in San Francisco looking for pastors of the Brougner brand, Tennessee may be called upon to mourn his departure, if she does not mind how she lets him summer in California.

Dr. Torrey says that the success of his evangelistic tour around the world is due to the fact that he preached Christ and him crucified, risen and exalted to the right hand of God, and that even the twentieth century needs no substitute for the vicarious atonement.

A Methodist preacher in New York State was in a small town on a \$1,200 salary, and was called to a city church on a \$2,000 salary; but belonging to the local baseball team, and being in the habit of riding a bicycle, to which the city folks objected, he decided to stay with his small church.

Mr. Kataoka Kenkichi, a Christian Japanese, has been re-elected President of the Japanese Parliament. During the campaign he was urged to conceal the fact that he is a Christian, but he would not do so, and was elected in face of the fact, which shows that Christ is beginning to be recognized as a force in Japan.

The 26th annual catalogue of Jackson College, (col.) has reached our desk. It shows an attendance on last session of 107 pupils and 3 graduates. It also announces that its new, commodious four-story brick buildings will be ready for occupancy at the opening of next session, Oct. 7th. Dr. L. G. Barrett continues president. A good session is anticipated for next year.

The negroes of Chicago held an indignation meeting at one of their churches last Sunday night and one of the blood and thunder speakers said that it had about come to the point where the black man would have to sell his "coat and buy a gun." That kind of talk is what is the matter now. Let the negro keep his coat and go to work and quit his meanness, and the white man too, and "all is well" with the country.

The "Go to Church Band" has made its appearance in Buffalo, and we hasten to urge all our readers to take the pledge, although it comes from New York. The idea is for parents to take all their children to church and sit with them during the services, which would be a wonderful improvement over the present stay-at-home-and-run-around-over-the-country plan of some folks. Blessings upon the efforts of this band.

It has been Mississippi's fortune to furnish some good men to Alabama and Louisiana, so we are called upon to give another. "Rev. H. M. Long, of this city, has accepted a call to the pulpit of the Baptist Church at Carrollton, Ala., and will assume the duties of his new charge at an early date. His family, however, will not remove to Carrollton until about the first of September. The Commercial joins Mr. Long's many friends in the hope that his work in the new field will be crowned with success."—Columbus Commercial.

Circuit Attorney Folk of St. Louis, and brother of Dr. Folk of the Baptist and Reflector, who has dared to tackle wickedness in high places, has been mentioned by editors Bryan and Watson both, as good material for the next Democratic nomination for the presidency of the United States. He would be a decided improvement over the "strenuous young man" who occupies the "White House" now. If it were not out of our sphere, we would love to have the floor long enough to second his nomination—we do it anyhow.

The London Daily News has been looking into the church attendance in that great metropolis. Every week there is a report of the actual attendance, by count morning and night; and the figures show that, according to the Daily News the Baptist churches have a larger attendance than the Methodists, Congregationalists or Presbyterians. As to the standing of Baptists, Dr. F. B. Meyer says, "As to their hold on the masses of the people, I think it may be said without boasting or flattery, that they are second to none. It is not too much to say that among Nonconformist churches, they hold the premier position."

The committee on Entertainment at Yazoo City prints on its cards of assignment: "Isa. 54:2, 3," which is, being interpreted, "Enlarge the place of their tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Enlargement seems to be the key-work. May it prevail in this week's great Convention. We need always to look to growth. Growth is the law of life.

Dr. W. T. Bolling, pastor of the First Methodist Church, Jackson, writes to the Christian Advocate on "Our Schools," in which he lays down the motto for Methodists to be: "Methodist Schools for Methodist Children," and he also says, "The same reasons for Methodist churches stand for Methodist schools, and the one can be ignored with as much reason as the other." We commend these strong words to the earnest consideration of all our Baptist people, and especially to those who are in the habit of sending their sons and daughters to other than our own schools.

In speaking, in last week's issue, of "The Outlook" for Methodism in North Mississippi, the New Orleans Christian Advocate says: "In saying that all the institutions of the church are better sustained than formerly we beg to except The New Orleans Christian Advocate. It has never had much of a hold on the Northeastern portion of the North Mississippi Conference, and its prospects do not brighten much in that field. We hope our preachers will take hold of it and give it a lift. The matter is almost exclusively in their hands. Who will help?" This is quite a revelation

in view of the oft heard statement, that if Baptists would support their institutions as well as Methodists how grandly we would get along. The Advocate is a good paper and Dr. Boswell is a strong man, and yet his paper, the official organ of the denomination, is not doing much, he says, in Northeast Mississippi. Here is some food for thoughtful people other than Methodists.

Dr. J. T. Christian will spend his vacation in England this year. He will sail on the Majestic from New York, on July 22. The first and second Sundays in August he preaches at the Andrew Fuller Chapel, Kettering. This was the church of William Carey, the founder of modern foreign mission work. The third Sunday is spent at John Bunyan's town, with the Hill Street Baptist Church, Bedford; the fourth and fifth Sundays at Edinburg Castle, the East End of London. He will sail home from Liverpool, September 2.

The Clarke County Prohibition Executive Committee was appointed in February last at a Prohibition Mass Meeting at Quitman, Miss., but never organized until July 1st, at Quitman, Miss., when W. H. Patton was elected Chairman and H. P. Smith, Secretary. The following resolutions were unanimously adopted:

Resolved, 1st. That we are in hearty sympathy with the movement in the State—to secure the submission of a Constitutional amendment—prohibiting the manufacture or sale of all intoxicating liquors in Mississippi, to be voted on by the people.

2nd. That we urge the voters to vote only for temperate men and men who favor the movement that we are now pushing.

3rd. That we stand ready to act in concert with the State Prohibition Executive Committee in securing this amendment. W. H. Patton was empowered to raise funds for the State Campaign work, by correspondence and personal appeals.

### NEVER NEGLECT CONSTIPATION.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. Use Vernal Saw Palmetto Berry Wine instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 90 Seneca Building, Buffalo, N. Y.

For sale by all leading druggists.



## Restitution.

God's law does not parade itself as "scientific," it makes no claims to philosophy. Yet it is the embodiment of the most intimate and simplest philosophy. "Thou shalt have no other Gods before me"—the invitations of wealth, the allurements of pleasure, the whispering of ambition, the demands of fashion must be instantly silenced when God speaks. Every human of satanic suggestion stands appalled when God is on the scene—and he is always on the scene. "Thou shalt have no other Gods before me"—how simple the demand. How absurd to have other Gods before him—He alone is life and light and truth and power. As we attempt to paint a wooden engine with which to move the world's commerce as to substitute another god for the God of our life, or to listen to another voice than his voice.

Yet how just is that law, "Thou shalt not covet." "A man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." And if I have taken anything from any man by false accusation I restore him four-fold." God contemplates that we must not wrong our fellow-men—we must leave him as happy as we found him. You must restore until he is compensated for his loss of time in the search, the worry of mind, at the loss and disappointment of heart he experiences that you should have treated him so. "Restore him four-fold." A very slight, slight slanderer can start a damaging rumor, that four good men can not overcome though they run ever so fast. "Truth always put error to flight." Some try to content themselves when their misrepresentation has well nigh run its course by saying privately to the injured: "Let's bury the past—let's forget the past and pull for larger things." Just as well say to your neighbor: "I stole your ox, have your neighbor find it and have him say it, but don't say anything about it—let's forget the past." He may drop the matter, but in his heart he still regards you as a thief—so does God. Confess to your false accusation, in many times as many places and four times as publicly as you falsely accused. This is God's plan.

It must be that offenses come, but woe to the man by whom the offense cometh.

Reader, dear reader, is one of God's little ones suffering by reason of a wrong you inflicted? Then make restitution immediately. Restore him four-fold. Do not make back your back and invite the chastising machine of God's vengeance. Do not run upon the back bosses of Jehovah's bucklers.

In good hope of the Blood.

R. A. COOPER.

Pontotoc, Miss.

## Fifty Notes.

A few hours ago at Oakland was greatly enjoyed and some men were found who will read THE BAPTIST in the future. The tramp had not stopped here before, owing to an impression that there were no Bap-

tists living in the place. There are however a few Baptists living in the place and who have their membership in the country nearby.

HARRISON.—The night was spent here with Bro. H. W. Rockett. A few papers go to this office, and a number of brethren were found who do not read their State paper, and notwithstanding the eloquent appeals of the tramp they could not be induced to subscribe. Strange, is it not?

COURTLAND.—BATESVILLE.—A few hours spent at each of these points was profitable to THE BAPTIST. The young pastor at Batesville was absent and so failed to enjoy his friendly greeting. From the home folks it was learned that he is greatly improved in health. Of this we rejoice. The beloved Bishop Lomax lives in the afflictions of his flock, while the work of the Lord prospers in his hands.

SARDIS.—Here the Sabbath was spent in the pleasant home of Dr. Stovall. It is delightful to abide in this Christian home. Rev. R. W. Hooker, a missionary to Mexico is pastor now, while taking a medical course in Memphis. He is also pastor at Cold Water. His people speak in the highest terms of him and his work.

COMO.—Bishop Bunyard and the assistant are doing a fine work in this growing town. The membership of the church has nearly doubled in the past 18 months. The brotherhood are united in their efforts to build for the Lord. A house of worship is a growing necessity, and so soon as they now secure a lot, the work will be undertaken.

SENATGBIA.—Rev. L. C. Gates is forging ahead and with his new assistant he anticipates much sowing and much reaping. Bro. W. P. Price who did the preaching in the recent revival services, succeeded in impressing the good people of S. that he could preach the gospel. A high commendation!

COLDWATER.—A night spent in the home of Hughey was enjoyed. This good man has recently taken unto himself a wife—a most estimable lady too. The Bishop got lots of boot—8 boys and girls! But he seems equal to the task. May the Master's blessings rest upon the home! Home and rest, how sweet!

O. M. LUCAS.

## Bro. Ellis' Motion to Table Meets Second.

DEAR BAPTIST:

Sam Ellis isn't a mule, but he has a head as long as any mule; and it is crammed full of brains from one end to the other. I haven't seen a wiser or timelier thing than his motion to lay all pre-convention nominations on the table. It may amuse the brethren very greatly who make these nominations, but it must be painful, humiliating, humiliating to the brethren nominated, for each one so far nominated, is a modest man. Let there be no temptation to have a "log-rolling" just before the convention meets. Let there be no brother to come out in print after the meeting and assert that he was the logical candidate

for presiding officer, as was the case in a neighboring State quite recently.

How would this do? Let each delegate ask the Lord to indicate to him His choice for president and when the Convention meets and is ready to vote for president, let each delegate write on his ballot his choice for president without any nomination at all being made and let the one receiving a plurality of the votes be declared the president. No brother could then be humiliated by defeat, for no one would be a candidate, and no one but the tellers would know who had been balloted for.

Let there be no nomination at all, and let the vote be by secret ballot; the one receiving the largest number of votes be president.

Fraternally,

I. WILL SKINEM.

## Lexington.

DEAR BAPTIST:

Bro. T. N. Compton of Kentucky has recently given me thirty-two days of his time, holding meetings at Lexington, Tehula, and Pickens. The results of all these meetings have been very gratifying indeed. The general verdict is that no evangelist has ever done better preaching for us, nor so won his way into our hearts.

Bro. C. has a strong grip upon gospel truth and has the faculty of impressing it upon others.

Up to this writing I have baptized nineteen, four of whom were received at a former meeting. Three additions have come by letter. Other converts have declared their intention of connecting themselves with other churches.

We feel that these meetings have been a great blessing to our churches, and the different communities. Our people have shown their love for the visiting brother and his good work by putting into his hand \$24.00 for his month's service. And our church was eager to engage him for a three week's meeting next summer.

My people have come to share in a pastor's love for a strong, earnest and sweet-spirited man of God, called to do the work of an evangelist. We thank God for his life and for the blessing he has brought through his servant to our people.

C. T. KINCANON.

## Gunnison.

I would like to say through THE BAPTIST, which I enjoy and appreciate so much, that during my stay of one month among the Gunnison people, that I have found them as nice and kind to me as I could wish of any community. But having lived in a higher country all my life, I am not satisfied to make my home in the D. It. So I have just this week resigned my work here, and expect to return to North Carolina in a short while, as soon as the church here can secure another pastor. I trust that they will be guided by the Holy Spirit in securing an under shepherd to lead them. I also hope to be able to return to the Seminary next fall.

Yours in Christ,

L. B. BONEY.

Gunnison, July 4th, 1903.

## Church Letters.

I do not claim to be authority on this subject. I have nevertheless determined to express my opinion, hoping, at least, to elicit discussion on the part of those who are more experienced and better informed. So far as I have been able to learn, there is no direct Scriptural authority for granting church letters. It is a custom adopted, to meet existing circumstances and to show courtesy to sister churches.

The church letter declares the person therein mentioned to be a member of the church by which it is granted. It also declares the confidence of that church in the faith and integrity of said person. Upon this declaration, the church to which it is presented, receives that person into full fellowship.

In this age of travel and change church letters play a very important part in our denominational work. Realizing this and considering what they say and for what they stand, much care should be taken in granting and receiving them.

There is a misconception in the minds of many which needs to be removed. They believe that simply securing a letter, severs the relationship between church and individual. Under this misconception, some not satisfied, call for their letters, thinking thereby to free themselves from all obligation. Others fearing the discipline of the church, get their letters and then think they can do as they please, and no church has a right to say or do anything. Not so. The letters read, "dismissed from us when joined to another," or words to that effect. Letter or no letter, every member is subject to the discipline of, and under obligation to the church by, which they were last received.

That we may get the greatest good and do the least harm in the observance of this very necessary custom, I would make the following suggestions:

First. Let each be written to some particular church. For instance a letter might read from the First Baptist Church, Jackson, to the Wall Street Baptist Church, Natchez. This would lend definiteness, a worthy consideration in any work.

Second. Let all letters be limited to six months or less. This would urge the holder to affiliation with the brethren in his new surroundings, besides other advantages which cannot be mentioned here.

Third. Let clerks of the churches to which letters are presented, always inform the clerks of the churches by which the letters were granted and do so promptly. This will enable the clerks to keep a more correct roll, a matter much neglected at present.

Fourth. Where persons have moved away and failed to communicate for some time with the church of which they are members, let them align themselves with the church to which they desire to move their membership, attend her services, and through her contribute to the causes fostered by the denomination. Then upon a recommendation of that church, secure a letter of dismission.

Often letters have been granted reading "in good standing and full fellowship," when the party to which it was granted had not communicated with the church for years and the church had no evidence that the person had been living up to his or her profession.

Churches should be very careful in such matters, remembering what they declare. In all things let us preserve the purity and honor of the church above the pleasure of the individual.

BRYAN SIMMONS.

Gallman, Miss.

## Feeling in Religion.

The basis of religion is not thought, reason, or truth, but feeling. It does not attain its highest expression in rationalism or by means of science, but as the result of emotion directed by intellect. The essential quality of religion is always that of emotion, whether in the savage or civilized man. The difference between the two is not that the one has more of truth than the other, but that he has controlled his feelings by ethical purpose and philosophical insight. If in his advance he has lost the gift of emotional experience, he has also lost his religion, and has nothing left but speculative theories. Religion is not a science or a philosophy, but an experience. Its sources are in the heart, and not in understanding or intellect. The deepest thought and the largest amount of truth do not make religion. "A purely intellectual cult is almost a contradiction in terms," says Prof. Morris Jastrow in his admirable book on "The Study of Religion," for unless in religious worship an appeal to the emotions is also included, it degenerates into a cold, scholastic exercise, devoid of all real influence on the individual.

An intellectual interpretation of the universe is science or philosophy; an emotional interpretation of life is religion. If the intellect is in the lead, the result is not religion unless there is also a considerable amount of feeling and imagination infused into the process. This is why the men who write the creeds and the "systems of theology" leave out the religion they attempt to interpret, for it will not lend itself to the philosophical statements they produce. It is also the reason why the deeper phases of religion always tend to mysticism, wherein feeling is too great for utterance through formulated interpretation. It is only emotion, then, is the religion fanaticism; for reason must temper and rectify what is given through feeling.

Rationalism as a basis of religion is today wholly discredited. It finds no justification in modern psychology, which everywhere recognizes feeling as the basic element in religion. Without feeling there would be no religion; and the deeper emotions always ultimate in some form of religious expression. But it is not religion only that has its basis in feeling, for the scientific psychology of today finds the beginnings and foundations of the intellectual life in the same source. "Everywhere," says Herbert Spencer, "feeling is the substance of which intellect is the form."

Intellect comprehends only the relational elements of mind; and to omit feelings is to omit the terms between which the relations exist. To the same effect is the statement of George Henry Lewes when he says that "the intellectual life is the outcome of the affective; it is only a mode of the representation of the feelings." This is what the evolutionary psychology declares through every one of its great teachers, and it fully justifies the assertion that the basis of religion is feeling.

We have been largely misled by a rationalistic philosophy into assuming that religion consists in truth or in right thinking. We may have all the truth there is to be known, and not be religious in the least degree. We may apply reason to the fullest limit of its power to the problems of the universe, and have nothing that deserves to be called religion. No amount of thinking can make us religious.

True religion consists in sentiments and emotions guided in their expression by reason, ethical wisdom, and practical judgment. These emotions are those of awe, wonder, reverence, faith, and love. They are awakened by the universe, man, the mystery of existence, confidence in the divine order, trust in the integrity of nature. We are religious because of what we do not know rather than because of what has been put into books. On one side it is the mystery of existence that makes us religious, and on another it is the affection that draws us in strongest confidence to those we love, and to those who need our help. When we sum up religion in love of God and love of man we are declaring that it has its permanent basis in a sentiment and a feeling.—The Christian Register.

Itta Bena.

We have just closed a most glorious revival. Bro. W. T. Tardy of Dallas, Texas, did the preaching. He is a very strong preacher and man. The congregation and interest grew each day.

The church is greatly revived and 6 joined by experience—baptism; 2 by letter. Bro. Tardy helps both pastor and church. Many old men were stirred much by the preached Word.

W. R. COOPER.

## Beware of C. C. Hogan.

One C. C. Hogan who was a member of Monroe, Baptist Church has been excluded for lying and forgery, but he holds a letter from me as pastor, recommending him to the brotherhood, which was given before we knew that he was a liar and fraud, and before he left Monroe. He is using this letter for fraudulent purposes.

All Baptists take notice.

J. S. EDMONDS.

Monroe, La., July 2, 1903.

## Kosciusko Baptist Church.

Bro. S. E. Tull has been preaching for us the last week. The Church fell in love with him, and asked that he become our pastor. He signified his willingness to do so.

J. P. BROWN.

July 6, 1903.



## Importance of the Lord's Supper.

Do we see it the importance in our esteem and practice which it has in the New Testament? Is the spirit and method in which it is generally observed among us best suited to accomplish the purpose of the institution? Do we not need to prepare for it with greater care and observe it with deeper reverence? How shall we improve our manner of its observance?

First among some things which should not be done is to explain and defend in public discourse immediately preceding the holy feast the Baptist practice of restricted communion at the Lord's table. Once this unwise and hurtful practice was general, well nigh universal. Of course the pastor ought to present and enforce the Scriptural qualifications of communicants, but this should not be done in connection with the observance of the Supper. The reasons are obvious. It would intensify the prejudice of non-Baptists, and the gospel set forth in discourse and memorial would fail of any good toward them. Even the very presence of the memorials often disqualifies them for profitable hearing. The sermon should be kind and conciliatory, edifying and devotional. Then it would require so much time to fully and intelligently explain and defend Baptist practice that the Supper would become a wearisome appendage to a long service. Above all, it would not help the participants to a Scriptural and helpful worship. If their minds it would be a protest against the neglect of the Lord's baptism on the part of others rather than a memorial of his death.

Another thing that we should not do in the Supper as I see it is to insist upon the idea of personal communion with Christ as excluding that of the general intercommunion of the participants. The Lord's Supper is the "communion," that is, communion with Christ; but those who partake of it are "communicants," that is, communicants with one another in Christ. In defence of the practice of restricting the communion to those who in our estimation have been baptized we are in danger of making this mistake, and it is hurtful to our members. The Lord's Supper is indeed a personal privilege and duty, but it is also the intercommunion of Christians. This is symbolized in one broken loaf. "Many crumbs, but one Loaf; many stones, but one Temple; many branches, but one Vine; many children, but one Father; many members, but one Body; many sons of the Kingdom, but one King; many Christians, but one Christ."

Our Lord's anxiety about the State of heart of his disciples towards one another on the night in which he instituted the Supper is interesting and instructive. Here are some of his words: "Having loved his own who were in the world, he loved them to the end." "A new commandment I give unto you that ye love one another." "As I loved you, that ye also love one another." "By this shall all men know that ye are my disciples, if ye have love one toward another." "These things I command you that ye love one another." It is unnecessary

and unavailing in support of our claim that we have fellowship for all who love our Lord in sincerity to deny that we have general intercommunion with and manifest our love for one another in the Lord's Supper. It does not help us at all with others, and it is an injury to ourselves. In no service should we come closer to Christ and therefore closer to one another than in this sacred memorial feast.

"How sweet, how pleasant, is the sight,  
When those who love the Lord,  
In one another's love delight,  
And thus fulfill his word."

Baptists ought to make more of the Lord's Supper in their worship. It is the sacred memorial established by himself, and of his death. He said: "This do in remembrance of me"—not only that you may remind your forgetful self of my sacrificial love, but also because you do keep me fresh in your hearts and love this symbol of my broken body. It is also the holy communion. It is communion with Christ. "The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ?" It is also the intercommunion in Christ of participants. "We being many are one loaf, and one body; for we are all partakers of that one loaf."

The Lord's Supper is the holy of holies in Christian worship. We should make it the very heart of our worship. It is the divinely appointed symbol of the central fact and fundamental doctrine of our religion—"that Christ died for our sins." He himself said: "As often as ye eat this bread and drink this cup ye do show the Lord's death till he come."

How can we make this part of our worship more helpful and spiritual? In rejecting the errors of others we may fail of deepening the spiritual life which its proper observance gives. Special preparation ought to be made for it. If there cannot be a special service solely for the observance of the Supper it ought never to be made an appendage of other parts of worship. It should be the principal thing for that occasion, and everything should be made to magnify it. The sermon preceding should not be controversial but devotional. It should aim to build up and maintain the spirituality of the church.

I shall never forget the most helpful communion of my experience. I was a young disciple. The preacher was sensible and pious, though not learned. He had a vivid imagination and wonderful descriptive powers. He sketched the trial and crucifixion of our Lord in such glowing words that we all realized it. He saw Christ crucified, and felt the power of the cross, and made us see and feel. He put it into my soul and I observed the Supper on that day "in remembrance" of Him. That scene has never faded away and that experience abides with me as an inspiring and purifying influence. I have so often craved such power, that at the Lord's Supper it might be said of the people what Paul declared of the Galatians—"before whose eyes Jesus Christ hath been evidently set forth" (de-

lineated, sketched, literally written before the eyes of all who can read as) "crucified among you."

I am sure we should give more earnest preparation, not only of our sermons but specially of ourselves, when we come into this holy of holies of our worship. We ourselves should discern the Lord's body in the Supper, and then we could help others into this blessed experience. We can lead our people into a more helpful observance of the Lord's Supper, and we ought to do it.

H. F. S.

## The Burning of Some Baptists.

BY JOHN T. CHRISTIAN.

The Baptists caused a great stir in England in 1534-5. The law against heretics had been relaxed in 1534 by the repeal of 2 Hen. IV. That law provided: "That, if any persons were suspected of heresy, the ordinary might detain them in prison till they were canonically purged, or did abjure their errors; provided always, that the proceedings against them were publicly ended within three months. If they were convicted, the Diocesan, or his commissary, might imprison them at discretion. Those that refused to abjure their errors, or after abjuration relapsed, were to be delivered over to the secular power; and the mayors, sheriffs, or bailiffs, were to be present (if required), when the bishop or his commissary passed sentence; and after sentence they were to receive them, and in some high place burn them to death before the people."

The old law permitted the writ of execution to be carried into effect without waiting for the sanction of the King; but the new law passed in the Henry VIII., A. D. 1534, required that the King's warrant should first be obtained. This act directed also, that heretics should henceforth be tried, according to the forms of law. This took a formidable power away from the church, and lodged it in the hands of the civil magistrate. This law appeared to be a distinct advantage to those suspected of heresy, but it did not save the poor Baptists.

The most alarming letters were being sent into England, by English foreign officials, as to the insubordination of the Anabaptists, as they were called, on the Continent. Hackett, who was in Holland, under date of March 12, 1534, wrote to Cromwell: "Never saw the Low Countries with less obedience of justice. Divers places are infected with 'this nyew sighttes of rebaptisment,' and principally the east parts of Holland and Oystrecht." (Gairdner, Letters and Papers of the reign of Henry VIII., vol. 7, p. 136. (317). London, 1883, B. M. 2077. c.)

John Coke wrote to Cromwell in the same vein. "In Holland there is," said he, "a great mutiny among the people, who are of sundry sects, principally of the same sect as the inhabitants of Mynstre, who are besieged by the bishop and his friends. Many villages are now deserted, the inhabitants having left their goods and cattle and fled." Fourteen ships full of women

and children, lately baptized again, have gone toward Mynstre. Two ships with similar cargoes have also left Amsterdam, and four more would have departed but the burrow masters and Skepyes prevented them with certain ships of war and detained them." (Ibid, p. 165).

Hackett again writes to Cromwell, under date of March 31, 1534: "The letters have been sent on to the Emperor of Spain. Does not know how he will like the tidings, but if he knew in what danger the Low Countries were from this new sect of rebaptizing and free liberty to make all goods common, and not to obey princes or prelate, he would like that tidings much worse." (Ibid, p. 167 (397)).

These letters, and many others, which were doubtless written, could but influence the government against all foreign Anabaptists. Although, there were, at this time, thousands of English Baptists, they were left comparatively undisturbed; but the most effectual wrath was visited against the foreign Anabaptists, who now for the first time, came to England.

The Baptists at this time were suffering untold persecutions on the Continent. After the death of John van Geelen, in Holland, many of the Dutch Anabaptists sought refuge in England, for they doubtless had heard of the supposed laxity in the English laws.

But they were to meet with the most serious punishment in England. Henry VIII. was already interested in the extermination of the Anabaptists, and his zeal extended to foreign lands. An interesting light is thrown upon the action of Henry VIII. at this time, by a letter from Ferdinand, King of the Romans, to Antonio Leyva, Captain General of the League. The King says: "A great number of important personages and experienced captains are assembling an army, apparently to subject the Anabaptists in Munster, but in fact, in order to carry out their plans in respect to Wirtenberg. The King of France and the King of England are assisting them." (Gairdner, Letters and Papers Henry VIII., vol. 7). This shows that the King of England had an interest in the Anabaptist movement in Germany and took part in suppressing it. All of these things added to the prejudice against the Anabaptists and made their punishment only the more certain.

His interest, however, was not confined to Germany. In this same year, a royal proclamation was issued, in which it was said that many strangers are coming into this realm, who, "though they were baptized in their infancy, yet have, in contempt of the holy sacrament of baptism, rebaptized themselves. They are ordered to depart out of the realm in twelve days, under pain of death." (Wilkins, Concilia, vol. 3, p. 779).

It is certain that these Anabaptists did not return to the Continent, and that they did remain in England. Cromwell, at his death, left this memorandum in his pocket: "First, touching the Anabaptists and what the King will do with them." (B. M. 2077. a. Cottonian MSS. Titus B.

I. vol. 415). This shows they were still in England and subject to royal inspection.

The law was soon placed in operation for the punishment of these foreign Anabaptists. The old Chronicle Stowe, 1535, gives the following details: "The 25th day of May were—in St. Paul's Church, London—examined nineteen men and six women, born in Holland, whose opinions were: First, that in Christ is not two natures, God and man; secondly, that Christ took neither flesh nor blood of the Virgin Mary; thirdly, that children born of infidels may be saved; fourthly, that baptism of children is of none effect; fifthly, that the Sacrament of Christ's body is but bread only; sixthly, that he who after baptism sinneth wittingly, sinneth deadly, and cannot be saved. Fourteen of them were condemned; a man and a woman were burnt in Smithfield; the other twelve of them were sent to other towns, there to be burnt." (British Museum, 807. c. 30.)

Froude says of them: "The details are all gone, their names are gone. Poor Hollanders they were and that is all. Scarcely the fact seems worth the mention, so shortly it is told in a passing paragraph. For them no Europe was agitated, no courts were ordered into mourning, no papal hearts trembled with indignation. At their death the world looked on complacent, indifferent or exulting. Yet here, too, out of twenty-five poor men and women were found fourteen who by no terror of stake or torture could be tempted to say they believed what they did not believe. History has for them no word of praise; yet they, too, were not giving their blood in vain. Their lives might have been as useless as the lives of the most of us. In their deaths they assisted to pay the purchase-money for England's freedom." (Froude, History of England, vol. 2, p. 385. B. M. 2077. c.)

This is an eloquent tribute to their fidelity.

Ten of the names of those put to death, this year, have been preserved. They were: Sagor, Derick, Simon, Runa, Deruck, Dominick, David, Cornelius, Elkin and Milo, a noble company who were despised by men, but God has rewarded them.

There were important developments which followed this burning, but further reference to these things cannot be discussed in this article.

## Our Seminary.

BY W. T. LOWREY.

Two things I very much regret. First, that some of our young men do not see the importance of a course at the Theological Seminary; second, that some of them fail to see that the Southern Baptist Theological Seminary at Louisville, Ky., is the place where our Mississippi boys ought to take their seminary course. As to the first, let me say to all of our young men, that a course at a first class Theological Seminary is of inestimable value. I speak as one who has had the course. I know that I cannot measure or weigh the value that it has been to me. I do not see how I could have done my work without it.

I have heard it said that a theological course destroys one's independence of thought; that the tendency is for the student to think as his teacher thought. Of course, there is that tendency in all teaching and all learning. That tendency exists in a college course; in a high school course; in reading a book; in reading a magazine or newspaper. Carried to its conclusion that argument would say we are never to have a teacher at all in anything; that we must not read anything but the Bible, lest we be influenced to think as somebody else thinks. But while there is that tendency, there is also the opposite tendency to counterbalance it. My teachers at the Seminary urged me to study for myself, and to think for myself, and I feel sure, that after balancing up the two influences I am a far more independent thinker, on the one hand, and a far more humble dependent on God's inspired Word on the other hand than I ever would have been without my course at the Theological Seminary. Of course, some man who did not have a seminary course may be a far more independent thinker than I am. He may have naturally far more individuality than I have, but I am comparing myself as I am, with myself as I would have been, and not with some other man, who differs from me by nature. Our young men who do not attend the Seminary will never know what they have missed. Those who do go, and who devoutly and earnestly make use of the advantages there, will be thankful to their dying day.

But what Seminary shall attend? By all means our own Seminary. First, because it is the best; second, because it is our own. Here we meet choice young men from all the southern States. And here we are brought into intimate sympathy with the special work of our southern people. The text book advantages are excellent, but the spirit of the institution is its special virtue. The institution is intensely missionary. It is delightfully free from formality and from staid formalism. Its spirit is cordial, social and deeply devout. No other Baptist Theological Seminary in the nation has an attendance anything like as large as the attendance of our Seminary. No other Seminary reaches out so earnestly the helping hand to preachers of all grades of intelligence. I do not hesitate to say, taken all in all, our Seminary is the best.

But, in addition to that, who does not love a loyal man? A Mississippian can be a better American by being an intense and loyal Mississippian. A southern man is not narrowed, but broadened by intense love for and loyalty to our southern institutions. As a Mississippi Baptist, I am zealous for every Mississippi enterprise; as a southern Baptist, I am zealous for every southern Baptist enterprise.

Give me the hand of the loyal man! He is the man who does the work. Let no young man think that he is broader or better for the lack of loyalty to his own institutions.



## SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

July 12, 1903.—I. Sam. 10:17-27.

## Saul, Chosen King.

Golden Text: *The Lord is our king; he will save us.*—Isa. 33:32. This is a prophecy of a golden time. The Lord is ready to rule in our heart that will make Him its sovereign. He is a gracious king in every relation of life. His salvation is manifest in every event of our career by getting good out of each trial, and its climax will be reached in heaven.

17. *And Samuel called the people together.* Not the entire population, but the representatives. No doubt many who were not officers came unto the Lord to Mizpah. The Israelites believed in God's omnipresence, as we do, but also believed in meeting him in special places.

18. *And said unto the children of Israel.* What follows is the gist of the address to the assembly. *Thus saith the Lord God of Israel, I brought up Israel out of Egypt.* The Lord reminds them of what He had done. *And delivered you out of the hand of the Egyptians.* They seemed to have forgotten His goodness to them. *And out of the hand of kingdoms and of them that oppressed you.* The surrounding nations since they had entered Palestine. God had most wonderfully done for them all the experience of a king.

19. *And ye have this day rejected your God.* They had passed no formal decree, but in their hearts they had set him at naught. *Who himself saved you out of all your adversities.* God does nothing by halves. He so managed their reverses as to produce blessings. *And your tribulations.* Very severe trials. *And ye have said unto him, no, but set a king over us.* They practically denied that God had done these things. *Now, therefore, present yourselves before the Lord by your tribes and by your thousands.* They had been trained to orderly procedure. Moses had made these practical divisions.

20. *And when Samuel caused all the tribes of Israel to come near.* Each tribe sent representatives to receive answer from the oracle. *The tribe of Benjamin was taken.* The very smallest of the tribes, but God would show how he could bring strength out of weakness.

21. *The tribe of Benjamin comes near, by families.* One family at a time would now approach and be tried by the oracle, until one was chosen. *The family of Matti was taken.* Otherwise this family is unknown. *Saul, the son of Kish, was taken.* From a small tribe and an obscure family the king comes. *Consistency is not positive evidence of deficiency.* *When they sought him he could not be found.* He, from some cause, had withdrawn and hidden away. Saul knew who would be chosen, since he had previously been anointed.

22. *Therefore, they inquired of the Lord further, the man should yet come thither.* It is worth our while to submit all issues to God. *And the Lord answered, behold, he hath hid himself among the stuff.* The

large number of people must of necessity have a great amount of luggage.

23. *And they ran and fetched him thence; and when he stood among the people he was higher than any of the people from his shoulders and upward.* It was needful on account of the hand-to-hand warfare to have a tall, powerful man for king, as he would often lead in battle.

24. *And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people.* Samuel presents Saul as the Lord's appointed to be head of the new order of government. To be chosen of God to do a work is a guarantee of possible success, and to obey, success will be sure to crown our labors. The Lord still chooses men to special work. *And all the people shouted and said, "God save the king."* They accepted him cheerfully and raised a great applause.

25. "Then Samuel told the people the manner of the kingdom." He possibly gave some special instructions and regulations, or he may have again entered his solemn protest as to what was being done. "And wrote it in a book and laid it up before the Lord." Put in a place where it would be preserved. "And Samuel sent all the people away, every man to his house." Although they now have a king, Samuel, and not Saul, dismisses the people, and whenever Samuel appears he is in authority.

25. "And Saul also went home to Gibeah." There being no great task for him just now, he sets himself to organize his kingdom. "And there went with him a band of men whose hearts God had touched." These were very likely a number of stalwart, soldierly fellows, anxious to be his body guard and hold other official positions.

27. "But the children of Belial said." Belial is not a proper name, but a common noun, signifying worthlessness. The family is still very large. "How shall this man save us?" These are the words of the scoffer, not of the sincere, honest man. "And they despised him and brought him no presents." They held him in contempt, and gave nothing to mark their loyalty. Very likely they were disappointed politicians. "But he held his peace." It requires much wisdom to know when to be silent, and equally as much to know when to speak. Saul here displays true greatness.

## Seminary Notes.

There are always some of the brethren who stay over in Louisville during the summer months, but there are fewer this year than usual. We have been favored with nice, cool weather till yesterday, and today is very hot.

Those who have stayed over are getting located for another year. Bro. J. W. Sturdivant, of Senatobia, Miss., has accepted a call to the pastorate of the church at Millersburg, Ky. This is a splendid town, having four working churches, a female college, and a military institute; and is in the heart of the Blue Grass section, where land sells for more than one hun-

dred dollars an acre. A delightful feature about that section is the pike roads. Bro. Sturdivant has a promising and important field.

The mission work, which is conducted here in Louisville by the students, is not at all neglected through the summer, for in the last few weeks there has been several splendid meetings held at these mission stations, resulting in many conversions, and so often it has been the case that Catholics have been reached in this way that could never have been reached by the churches, save that this work is really the church work and supported by the churches.

Once more let me urge, especially those I know, to make haste to come to the Seminary. It will do you good. I will go to Indianapolis tomorrow, to supply at the Germania Street Church.

Sincerely,

L. A. MOORE.

N. Y. Hall, Louisville, Ky.

We have received the catalogue of Ludlow High School, session of 1902-3. R. H. Pate and Tom Tomlinson, both B. A.'s of Mississippi College, are co-principals. The next session begins Wednesday, Sept. 9, 1903.

Editor B. T. Hobbs, of the Brookhaven Leader, honored the rooms of THE BAPTIST with his presence last week. He is giving his subscribers a paper that stands for the basal principles of righteousness in civic matters.

Though the First Baptist Church, Jackson, gave \$950.00 to Foreign Missions, it has just rounded a collection for State Missions that shows an advance for this purpose of about 100 per cent. And all this on top of the fact that the Church has this year bought a pipe organ at a cost of nearly \$3,000.00. So it is demonstrated that large giving to one object does not mean diminution to others.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

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## Whisky's Work.

A man walked into his home—a big, strong man physically—and when his wife met him he knocked her down. She fled shrieking into an inner room and locked the door.

Mary, the man's daughter, a little thing five years old, fell to her knees and clung to him and cried out, sobbing: "Don't kill mamma, papa!"

He patted her head and told her to get her brother Edward. Edward, a boy of six years.

The man drew a revolver and shot his two little weeping and trembling children. Then he blew his own brains out.

"He was a good man," said the wife to the police, "he face all torn and blazed by blows. He was a good man and never treated me badly before."

What suddenly transformed this usually good husband and kind father into a ferocious demon, a murdering wild beast? Drink!

He was Frederick D. Scher, a drier for the health department, and he paid out the hard-earned money that should have gone to his family that he might become a slaughtering lunatic. Sanity by the bottle, by the glass, may be as readily purchased as matches to start fires with.

Some men, many men, can play with alcohol. They can warm themselves with it as they do at the genial heat of a grate.

But to such as D. Scher a glass of whisky is like a match to a heap of hay—it starts a conflagration.

No man who gets drunk when he drinks has any right to touch liquor. He voluntarily makes himself insane, and no matter how terrible, is impossible to a maniac. His judgment, moral sense are both put to sleep.

Let drink alone, you man. It has never helped anybody, and it has ruined and is ruining millions in mind and body and pocket. It turns kind men into cruel men, loving husbands into wife-beaters, and fathers into slayers of their children.

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ASHEVILLE, N. C., JULY 24-31.

National Dental Association and Adjunct Societies. On account of this meeting, rate of \$19.35 for the round trip ticket, tickets will be sold July 22, 23, 26 and 27, final limit to return August 2.

BOSTON, MASS., JULY 6-10.

National Educational Association. For this meeting a rate of \$39.50 for the round trip, all rail, and a rate of \$45.50, via Savannah and steamer. Tickets will be on sale July 2, 3, 4 and 5, with limit July 12. These tickets will be extended until September 30 if desired, and party can stop over in New York, Philadelphia, Baltimore and Washington.

DETROIT, MICH., JULY 16-19.

International Convention Epworth League. For this meeting a rate of \$28.15 for the round trip has been made. Tickets to be sold July 14, 15, limit July 20. Tickets will be extended until August 15 if desired.

ASHEVILLE, N. C., JUNE 30-JULY 31

Thirteenth Annual Meeting Southern Educational Association. For this association a rate of \$19.35 for the round trip. Tickets on sale June 27 to July 1, limit July 10. Tickets will be extended until October 10 if desired.

TUSKEGEE, ALA., JUNE 26-AUGUST

Summer Schools, Tuskegee, Ala. For this session at a rate of one fare plus 25 cents for the round trip. Tickets on sale June 23, 24, 25, limit August 10.

KNOXVILLE, TENN., JUNE 23-JULY

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ATLANTA, GA., JULY 9-12.

National Convention B. Y. P. U. of America. For this occasion a rate of \$12.75 for the round trip has been arranged. Tickets to be sold July 7, 8, 9 and 10, limit July 15 for the return. Tickets will be extended until August 15 if desired.

NASHVILLE, TENN., JUNE 1 TO JULY 20.

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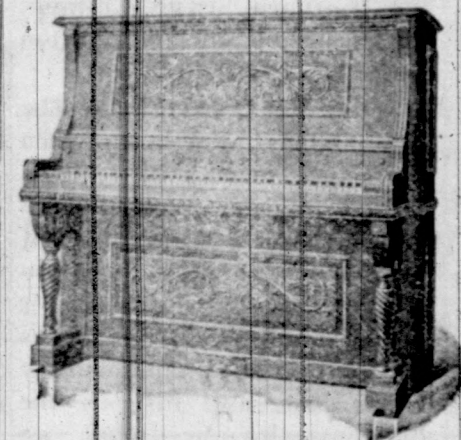
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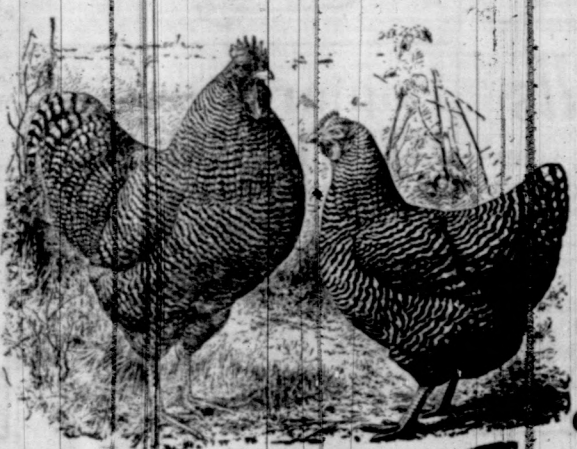
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## Department.

W. J. PRICE, EDITOR.

## The Daily Readings.

Monday, July 13. Hosea 1. Symbol of Jehovah's mercy toward Israel. Compare Jeremiah 30:4-5.

Tuesday, July 14. Hosea 2. The close relation of people and God (v. 9). Compare Jeremiah 31:1.

Wednesday, July 15. Hosea 5. The time when Israel will return (v. 15). Compare Psalm 78:34.

Thursday, July 16. Hosea 6. A call to genuine faith (v. 1). Compare Hosea 14:1.

Friday, July 17. Hosea 7. Returning evil for good (v. 15). Compare Luke 6:32, 33.

Saturday, July 18. Hosea 8. Israel forgetting his Maker (v. 14). Compare Hosea 4:6.

Sunday, July 19. Prayer. Song. Religion Between Sundays. Acts 14:22-47.

S. S. Lesson. Samuel's Farewell Address. 1 Samuel 12:1-5.

—Now and then, occasionally still, somebody writes to know

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—The great Convention will be on in full blast at Atlanta, when this paper reaches its readers. The full program occurred in full in The Baptist Union of last week, and with little exception would be hard to surpass for general excellence. Those of us who go from Mississippi will try to at least, not disgrace the commonwealth, by what we may say and do.

—It is a source of regret to many that our own State Convention and the B. Y. P. U. Convention conflicts in their time of meeting. With so much territory to cover, and so many different meetings with which it is possible to conflict, it is hard to change the time of meeting so as not to conflict anywhere.

—On account of the report of the Yazoo City meeting having the right of way next week, the report of the Atlanta Convention meetings will be brief, and may not appear until the next week. The editor is going to "take in" the Convention, and not "to report" it.

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Have for a satisfactory position for next year? Then please suggest to a friend who hasn't sent for our book. We have secured 10 positions for members in each of these states: The Educational Bureau. (Established 1891.) Raleigh, N. C. Branch office in Arkansas.

SOUTHERN BAPTIST THEOLOGICAL SEMINARY, LOUISVILLE, KY.

Next session of eight months opens October first. Excellent equipment; able and progressive faculty; wide range of the logical study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information write to E. Y. MULLINS, President.

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We are securing positions for our graduates without charge. If you are interested in a business education and wish to become a Stenographer, Typewriter, Bookkeeper or Banker, write to us for our free catalogue. The Southern Business College, Macon, Ga., and 284 Peachtree Street, Atlanta, Ga.

## Important Notice

Latest 1903 edition of Cram's magnificent reversible Map of United States and World ready for sale. Latest, largest, and most beautiful Map publication ever issued. Shows Ocean Currents, routes of travel, Vistas, Cable Lines, and all natural features. Absolutely correct and up-to-date. Easiest and most profitable seller ever offered. Big terms. Exclusive territory. HUNTING PUB. CO., Atlanta, Ga.



## WOMAN'S WORK.

Mrs. J. L. T. Jones, Editor.  
P. O. Box 10, Miss.

[Direct all communications for this department to Clinton, Miss.]

## Women's Center Committee:

Mrs. E. G. Hackett, President,  
Meridian; Mrs. W. R. Woods,  
Secretary, Meridian.

## Program.

July, 1903.

Programs are suggested. It is hoped those in charge will make necessary changes.

Subject: The Sunday School Board.

1. Praise Service in Song.

2. Previous Proceedings—Previous to the meeting, ask several to come prepared to give one; these to be supplemented by Leader.

3. Thanksgiving—the light and comfort of the Bible.

4. Nuggets of Thought—We have it in our power to put in old gladness into other lives. We can do it by learning the divine lesson of love, and by regarding every person, one to whom we are sent of God, as a love—J. R. Miller.

5. What Others Have Done—Selections from "The Sunday School Heroes."

6. Recreations and Exhibitions of S. S. Board. (See Missionary Card.)

7. Lenten—Our obligations to the Nashville Board, by Rev. Z. T. Cody, D. D.

8. Open Platform—How may the Society help the Sunday School Board? (See Recommendation.)

9. Appoint Committee to secure Missionary Day literature to bring this subject to the attention of Sunday School Superintendents. Send to Dr. J. M. Frost, Nashville, Tennessee.

10. Prayer, remembering the S. S. Board, its work, our young people, their needs, our lives, our responsibility.

11. Business—Minutes, collection, etc. A suggestion: What think you of giving ten cents to each member for investment during the summer?

12. The Lord's Prayer. (In concert.)

## A Plea for the Children.

Mrs. E. Y. Collins.

There is a little song-book with hosts of white-robed children pictured on the back, pressing joyously, eagerly along the shining gates of the beautiful city. This picture always fascinates me. We have the host of joyous, eager children in the South, but where are the little feet tending?

## Tetterine

FOR  
Chafing Sores,  
Barbers' Itch,  
Sore Throat,  
Ringworm,  
Ground Itch.

A Sovereign Remedy for Skin Disease.

50c. at druggists, or by mail from  
J. T. SHURTINE, Savannah, Ga.



After treatment. Before treatment.

## Cancer Cured.

Searcy, Ark.  
Dear Doctor—The cancer on my nose is entirely well. I only had to use your famous oils a very short time. The Oil Cure is certainly a wonderful discovery, and a great benefaction to suffering humanity. I feel that others who are suffering should know of this.

Yours gratefully,

Mrs. L. E. Pace.

The Oil Cure was discovered and perfected for the cure of cancer, bronchitis, catarrh, consumption, piles, fistula, eczema, diseases of the eyes, ears, nose and throat, and in fact all Chronic and Malignant diseases. Many patients cured by correspondence. A book sent free giving particulars. If you are not afflicted yourself cut this out and send to some suffering one.

Enclose stamp for reply. Call on or address  
DR. R. E. WOODARD,  
506-508 Main St. Little Rock, Ark.

A good old woman was determined that her Sarah Jane should be "brought up in the nurture and admonition of the Lord." "Now you Sary Jane," she would say, "get your Bible and read that chapter. Don't you let me catch you looking up from the book till it's done." And Sarah Jane would laboriously spell out the words of the prescribed chapter, telling how Mizraim begat Ludim, and Ananim, and Lehabim, etc. But in spite of it all, poor Sarah Jane's feet, in after years, strayed from the path the mother would have forced them into. And so it may be, even if we do our best and use the best methods.

But, dear mothers, dear women of the South, we cannot put the feet of the joyous host of Southern children in the shining pathway, by saying to them, over and over: "You must be good, and read your Bibles and try to go to heaven." That day is past; if there ever was such a day. We must train them to love the things of heaven. And far, far greater are the means for this now than in the old days, before missions became the great theme of Christian talk, the thrilling stimulus for Christian effort.

Children of today have quick, active brains, eager for knowledge, fertile in resources, and bodies full of motion which must find outlet. What a blessing it is that Christian training for them now does not mean mainly sitting still in church and reading a portion of the Bible each

## Your Hair

"Two years ago my hair was falling out badly. I purchased bottle of Ayer's Hair Vigor, and soon my hair stopped coming out. Miss Minnie Hoover, Paris, Ill."

Perhaps your mother had thin hair, but that is no reason why you must go through life with half-starved hair. If you want long, thick hair, feed it with Ayer's Hair Vigor and make it rich, dark and heavy.

\$1.00 a bottle. All druggists.

If your druggist cannot supply you send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address: J. C. AYER CO., Lowell, Mass.

## A Real Sermon.

Mr. Samuel Colgate, at Orange, used to tell a story of a minister that came there once to preach, simply as a supply, for a single Sunday. The sermon seemed to make rather an unfavorable impression, and Mr. Colgate himself spoke of it in a rather depreciatory way. A little while afterward a candidate for membership in the church, while relating her experience, described this very sermon as being the persuasive message which God had sent to her, and which proved to be the turning-point in her life.—Edward Judson, D. D.

## Excursion Rates.

To Baltimore, Md., and Return via Southern Railway.

Account of meeting of Grand Lodge B. and P. O. Elks the Southern Railway will sell round trip tickets to Baltimore July 19 to 20, limited July 25, at rate of one fare plus \$2.00. For parties of twenty-five traveling together on same train a rate of one fare will prevail. Extension of final limit to leave Baltimore not later than July 31 can be had by depositing tickets and paying fee of \$2.00. Detailed information cheerfully furnished upon application to Passenger Office, Morris Hotel Building. Telephone 617. H. F. LATIMER, J. C. Lusk, Trav. Pass. Agent, Dist. Pass. Agent, Birmingham, Ala.

## Reduced Rates to Atlanta, Ga., and Return.

Account of meeting of Baptist Young People's Union of America July 9 to 12, Southern Railway announces rate of one fare plus twenty-five cents for the round trip. Tickets on sale July 7, 8, 9 and 10, with final limit July 15. An extension until August 15 can be obtained by original purchaser depositing tickets with joint agent prior to July 15 and upon payment of fee of fifty cents. Southern Railway affords excellent schedule to Atlanta, having three trains daily to that point. Dining car service. For further information apply to  
H. F. LATIMER, J. C. Lusk, Trav. Pass. Agent, Dist. Pass. Agent, Birmingham, Ala.

## Good Coal

Murphy Coal Co., Birmingham, Ala.

## TEMPERANCE.

BY W. H. PATTON.

## Seven Striking Facts.

Complete details of the National Wholesale Liquor Dealers' Convention at Baltimore, June 3 to 5, are at hand, and seven points of striking interest appear in the record of proceedings—viz:

1. W. M. Hough, Esq., of St. Louis, was rechosen national attorney of the association at a salary of \$15,000 per annum.

2. The Distilling Company of America, the well-known "whisky trust," pays all the "administrative" expenses of the year-old Protective Bureau Association.

3. President Freiberg of the Association says: "I believe the work given to the (Protective) Bureau is more important than any other, and therefore ought to be made the principal work of the association, having behind it the entire weight and influence of the organization."

4. The Protective Bureau during the past year—June, 1902, to June 1903—has worked in twenty-two States, taken part in 184 local option contests, and been victorious in 70 per cent of its "personally conducted" campaigns.

5. The Protective Bureau has printed during the year—June, 1902, to June, 1903—2,515,000 pieces of campaign "literature," of which 1,355,500 have been mailed directly to voters, and 826,000 have been shipped to points where elections were pending or anticipated.

6. Cyrus C. Turner, General Manager of the Protective Bureau, says: "If the Bureau could raise a sufficient revenue to enable it to widen its work so as to cover all sections of the country, the prohibition idea could be completely laid to rest."

7. The National Executive Committee of the association efforts of the whiskyites.—Ex. was intrusted by the Convention to submit to the liquor dealers the different States their draft of holders make sufficient raids to a "Model License Law," and report at the next national convention the net result of these con-

ferences, "as one of the most important questions that can be considered by this Association."—The New Voice.

I wish every one could see what they claim they are doing with money and literature. They pay their attorney \$15,000 a year. They claim that if the distilleries, breweries and wholesale dealers will give them the money they will do the rest.

Send men to the legislature and to Congress that cannot be bought. Men that are honest, and prohibitionists from principle. They are counting on defeating Constitutional prohibition in Mississippi. Elect a governor that does not pander to the liquor vote in the coast counties and in the delta, and both houses of the legislature that will submit a constitutional amendment prohibiting the manufacture, sale or giving away of all intoxicating liquor in Mississippi, and they will fail.

It is said that Jackson is soon to hold another local option election and it is claimed by some that the open saloon will be preferable to existing blind tiger regime. There could be no greater mistake. No condition of blind tigerism could be more detestable or demoralizing than the open saloon. The blind tiger exists because of perjured officials who permit it to exist. They could all be cleared with an honest and determined administration of the law. The greatest harm of the open saloon is its inticements to old and young to debauch themselves, and still the whole thing is carried on under a partnership with the State, that for a money consideration grants men the privilege of debauching the citizenry of the commonwealth. It is to be hoped that the people of Jackson will again sit down on the renewed efforts of the whiskyites.—Ex.

The liquor men try to bring the law into reproach, the office keepers in with the good people. In some places the police notify the liquor men when they will raid. It

some of the clubs in Jackson were closed by taking away their charters it would stop a good deal of liquor-selling and gambling.

## The Old Familiar Faces.

They drift away. Ah, God! they drift forever. I watch the stream sweep onward to the sea. Like some old battered buoy upon a roaring river. Round which the tide-waves hang—then drift to sea. I watch them drift, the old familiar faces. Who fished and rode with me, by stream and wood. Tall ghosts, not men, fill old beloved places. And Ah! the land is rank with church-yard mold.—CHARLES KINGSLEY.

## A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

## Read This.

MARTIN, TENN., June 3, 1901.  
This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.  
REV. E. C. WHITSELL

## BUY THE NEW HOME SEWING MACHINE

Do not be deceived by those who advertise a \$60.00 Sewing Machine for \$20.00. This kind of a machine can be bought from us or any of our dealers from \$15.00 to \$18.00.

WE MAKE A VARIETY.

THE NEW HOME IS THE BEST.

The Feed determines the strength or weakness of Sewing Machines. The Double Feed combined with other strong points makes the New Home the best Sewing Machine to buy.

Write for CIRCULARS showing the different styles of Sewing Machines we manufacture and prices before purchasing.

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FOR SALE BY THE SOUTHERN CO.

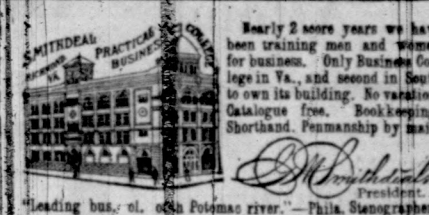
## Summer Tourist Tickets.

Queen & Crescent Route will place on sale beginning June 15, and continuing until September 30th, inclusive, round trip tickets at greatly reduced rates, to all summer resorts. Apply to the nearest ticket agent for detailed information, or to the undersigned.

R. J. ANDERSON, A. G. P. A.

GEO. H. SMITH, G. P. A.

For Domestic or Factory use. A single car load at Wholesale Prices. Write us.



THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes. FAMOUS BECAUSE MERITORIOUS. THE BEST IN AMERICA FOR \$1.50. TAKE NO SUBSTITUTE. IF YOUR DEALER DOES NOT CARRY THEM, A POSTAL CARD TO US WILL TELL YOU WHERE YOU CAN GET THEM.

CRADDOCK-TERRY CO. LEADING SHOE MANUFACTURERS OF THE SOUTH. LYNCHBURG, VA.

## LOW RATES VIA—

FRISCO SYSTEM

Colonist Rates to Southwest.

Home Seekers Rates to Southwest.

Tickets on sale twice a month.

Grand Army of the Republic, San Francisco, Cal., August 17th—22d.

Two Way Colonist Rates to California and the Northwest.

April 1st—June 15th.

Christian Endeavor Convention, Denver, Colo., July 9th—13th.

Baptist Young People's Union, Atlanta, Ga., July 9th—12th.

Summer Tourist Rates to Colorado, Commencing June 1st.

Write for full information.

J. N. CHENEAAR, Div. Pass. Agt., Memphis, Tenn.

Summer School, Knoxville, Tenn.

June 23 to July 31st, 1903.

For the session of the Summer School, Knoxville, Tenn., June 23 to July 31, 1903, the Southern Railway will sell tickets from all points on its line to Knoxville and return June 21, 22, 23, 28, 29, July 5, 6, 12 and 20, 1903, with limit of return passage fifteen days from date of sale, at rate of one fare plus 25 cents for the round trip. An extension of final limit may be obtained until September 1, 1903, by depositing ticket with special agent at Knoxville not earlier than June 21, 1903, and upon payment of 50 cents per ticket at line of departure.

For further information, call on any ticket agent of the Southern Railway.



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## CORRESPONDENTS ANSWERED.

Dr. Jones, now in his forty-eighth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is, to all eyes, not new comers, so well known that it would seem unnecessary to refer to it. Some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes ALL AFFECTIONS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands no respect from his patients that his advice must be taken. 5th. He delights to know he is in the hands of a constantly praying for His help. 6th. He makes no professions as a divine healer but insists that his prescriptions must be followed to insure success. 7th. Graduating the idea that their money has anything to do with the cure, he insists that his patients be prompt, true to themselves and not fault-finding or doubting but hopeful and confident.

If you put yourself under Dr. Jones' hands, you burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determinations bring the good results. To such as can accept his services in any such feelings he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of healing as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by the most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One said his place of residence took treatments well and medicines tolerably well for ten or fifteen days. The progress towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is too sore and aches too much to be disturbed, goes on to mineral springs to build up.

Treatments require but a few minutes, are the most powerful means known to build one up again, while it is advisable in some instances for the excessively nervous to take chloroform or ether for the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cure in the above instance was put behind the worst of mistakes are not always irremediable, and if the mineral waters and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones in all when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in his presence that confidence is at once inspired and doubt vanishes. This places them at once on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefited thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed one patient a year. The last year he averaged twenty-eight miles a day between the 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding. He practiced at Crystal Springs ten and Hazlehurst twelve years. During the twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing involution and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

## THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1876.  
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.  
Graduate National School of Osteopathy 1900.  
Graduate Chicago School of Psychology 1899.  
Ex-President Board of Health and Howards Association, Crystal Springs.  
Member Southern Homeopathic Medical Association.  
Member American Association of Official Surgeons.  
Member Alumni Association of Eclectic Medical Institute.  
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and physician are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

# HILLMAN COLLEGE for YOUNG WOMEN

BEGINS THE FIFTY-FIRST SESSION SEPTEMBER 10, 1903.

Complete Courses in Literary Work, Music, Art, Expression, Stenography, Typewriting.

Five States and Thirty-Seven Counties Represented Last Session.

High Grade Faculty, Comfortable Accommodations,  
Pleasant Associations, Healthful Environments.

We do not care for large numbers, but we do earnestly desire excellent scholarship and high moral character. We think we are attaining these ends. George Whitfield, of Clinton, thinks so. Several months ago he said to us, "I have been connected with Hillman College for fifty years and I have never known it to do as good work as it is doing now."

We can take only few boarding pupils, therefore it will be best to make arrangements with us at an early date. We can send you our beautiful new catalogue. It is yours for the asking.

JOHN L. JOHNSTON, President,  
CLINTON, MISSISSIPPI.